

Waterloo, Iowa,	S. S. C. E.,	80
Bethel, Mich.,	"	60
Fair View, Ohio,	"	20
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To David Augustine, Treasurer of N. M. B.,		\$105 41
		15 00
	Balance,	\$90 41
FOREIGN MISSION		
Reported,		\$47 83
Tiosa, Ind., S. S. C. E.,		75
	Balance,	\$48 58
SUPERANNUATED MINISTERS' FUND		
Reported,		\$113 11
Tiosa Ind., S. S. C. E.,		75
Roann, "		66
La Paz, "		50
Warsaw, "		1 00
Louisville, Ohio, "		1 00
Ashland, "		1 00
Millersburg, Iowa, "	on pledge	1 00
Enon, "		1 00
Waterloo, "		80
Campbell, Mich., "		80
Falls City, Neb., "		1 00
Summit Mills, Pa., "		2 00
Meyersdale, Pa., "		1 00
Offerings from state of Pa., per Mrs. J. H. Knepper,		25 00
Mrs. M. J. Parr, on pledge,		1 00
Withdrawn for Holsinger fund,	10 00	
" Nicholson "	5 00	
	Balance,	\$136 62
HOLSINGER FUND		
From S. M. F.,		10 00
To Brother Holsinger,	10 00	
NICHOLSON FUND		
From S. M. F.,		5 00
To Brother Nicholson,	5 00	
ALICE E. AUGUSTINE.		
R. R. 3., South Bend, Ind.		

## Our Young People

SPIRITUAL ACQUAINTANCE  
Job 22:21-23

Topic for Sept. 1

It is a touching picture which we have in the book of Job. A faithful righteous man afflicted beyond measure and accused of wrongs of which he was innocent yet maintaining hope and integrity. The problem of innocent suffering has nowhere else been presented so vividly nor discussed so ably. The three friends of Job were mistaken in many things but in the words of Eliphaz taken as our lesson we recognize true philosophy. "Acquaint now thyself with God and be at peace."

We may not agree that health and temporal prosperity follow as a necessary consequence of a good life, this was the reasoning of the three friends which Job's experience contradicted, but we are sure that if we but knew God and his ways more perfectly we should be at peace for we should see how all his providence is for our good. Job sought earnestly to find God and when he knew him better he wonderfully changed his mind about himself.

We too may be acquainted with God. In many ways he reveals himself and in every way it is blessed to know him. The possibilities of spiritual acquaintance is the subject before us. May God bless it to our good.

### SCRIPTURE HELP

- 1 How to know God :
  - 1 Thru nature, Ps. 19 : 1-3.
  - 2 Thru conscience, Heb. 10 : 16.
  - 3 Thru affliction, Ps. 119 : 71.
  - 4 Thru Christians, Matt. 5 : 16.
  - 5 Thru his Spirit, John 15 : 26.

- 6 Thru his word, John 5 : 39.
  - 7 Thru his Son, Matt. 11 : 27 ; John 14 : 9.
- Note that the last is the most perfect revelation, Explain each reference.

- 2 Obedience, the organ of spiritual vision, John 14 : 21-24.

There is no more important reference than this. Study it well. It is only as we obey what we know of God's will that we may learn more of it. Why is this?

- 3 Blessings of acquaintance with God :

- 1 Peace, Job 22 : 21.

- 2 Joy, Psalm 16 : 11.

- 3 Power, John 15 : 7.

- 4 Life eternal, John 17 : 3.

### FOR SHORT TALKS

- 1 The imperfect knowledge of God possessed by even the best in ancient times. Ex. 6 : 3, R. V.

- 2 The "new name," i. e., new understanding of God's character which we shall have in the future. Rev. 3 : 12.

- 3 Spirituality necessary to understand spiritual things. John 4 : 23 ; I Cor. 2 : 13, 14, R. V., margin.

### FOR ANSWER IN THE MEETING

- 1 Will it ever be possible for all to know God, Jer. 31 : 34.

- 2 Do we have assurance that the Lord knows us ?

- 3 May we have fellowship with God now ? I John 1 : 2, 3.

- 4 What hinders acquaintance with God ?

- 5 Why is it desirable to know God ?

- 6 Is it worth more to know God than to know all science and art and history ? Why ?

- 7 Why do some reject God from their knowledge ?

- 8 What is the result of not knowing God ?

- 9 How may we help spread the knowledge of God ?

C. F. YODER.

### Our Young People's Work

Some inquiry has been made about the young people's work at the National Conference. It has been noticed that no regular program appeared along with those of the other departments of the general work of the church and the inference was made that nothing at all would be provided for the young people's society.

But the inference is not well justly made. Plans are being made for several helpful sessions for our young people. Experience has taught that very little good results from a formal program. Instead therefore of such a program we have arranged for a series of side conferences to be led by workers from the various societies. Very probably these sessions will be held each morning before the regular sessions of Conference. Each society may send as many delegates as it may be able to send. Send such delegates only as will attend these sessions. If people want to come to Conference only as an outing let them do so, but do not send them as delegates. Come prepared to take notes. Bring your difficulties with you and we will together solve them. Bring your experiences and give them to others.

There will be a conference on organization. Our organization ought to be perfected. We ought to work under a single aim and name. We ought to be a more positive force in the church than we are, and we can not become so unless our work is unified. Let the delegates think about this and come prepared to solve the difficulty.

There will be one or more conferences on "Methods." The danger is that our society work will become tedious and monotonous. Variety is the spice of life. Our methods must be changed frequently. This conference will afford an opportunity for an interchange of methods. Come prepared to give and to receive.

There will also be a conference on the various committees and their work. The work of the society must be done largely thru committees. In many societies no committees at all are appointed and in others while they are appointed they do no work. Both of these conditions must be corrected.

There will also be a conference on "Advance Steps." The time has come when we must broaden our work. There are fields of christian activity into which we have not yet entered. A live worker will lead this conference. Do not miss it.

Other conferences will be held as time and need may make possible. Let there be a large number of our young people come. Especially let the officers and the chairmen of the various committees come.

W. D. FURRY.

### Christ the Center

Selected.

Jesus of Nazareth, born of humble parentage, resident for some thirty years in an obscure village of Galilee, and, with the exception of the last three years of his life, making no general impression upon the age in which he lived, is, when considered in his nature, knowledge, affections, purposes, powers, offices, work for men, and relations to men, as stated in the Bible, and also when considered in his influence on human destiny, beyond all comparison, the most interesting, important, attractive, and soul absorbing person that ever appeared in this world. To human seeming his career was ended when, by the procurement of the Jews, he died on the cross under the decree of Pontius Pilate. The Jews so intended. He did not think so himself, and God did not so mean.

Very soon it appeared that the cause which he represented, and which was embodied in him and his work among men, was not dead, and that he himself, either as to his being or his powers, was not extinguished when he breathed his last, and "gave up the ghost." The tomb of Joseph of Arimathea did not retain his body longer than the third day. God, on that day, raised his body from the dead, and thereby set his own seal to the mission, the work, and the self asserted claims of this Jesus ; and after showing himself alive "by many infallible proofs," at different times "for forty days," this same Jesus left our world by a personal, visible, and miraculous ascension into Heaven. All the facts, directly relating to and connected with his bodily presence among men, were completed with this final event.

What followed was a ministry of men in his name, beginning at Jerusalem, and consisting largely in simply telling the story of